ASTOR, LENOX AND TILDEN FOUNDATIONS

The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. VIII. No. 48 CHICAGO, ILLINOIS, THURSDAY, NOVEMBER 30, One Dollar Per Year

THANKSGIVING

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling-place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the cornlands and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In Thy heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving Day.

For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

—Margaret E. Sangster.

THE SOUL OF SOCIALISM

By M. J. Whitty, New York

As a student of all religions and an interested observer and would-be helper of mankind, therefore friendly and sympathetic to all movements which make for the improvement and development, physically or mentally, or both, of humanity, I naturally am very considerably interested in Christian Socialism, and see in the movement a promise of great achievement.

I do not dissociate Christian Socialists from other Socialists, except, in so far, as they may be led a particular Division in the Socialist Army, just as there could be a Jewish Division, a Buddhist Division, a Moslem Division, etc., but understand that their work of propaganda is confined more particularly to Christians, and that they are Socialists, not only because they believe that the adoption of Socialistic ideas would greatly improve the terrible conditions of life now obtaining, but that Jesus Christ Himself, as judged by His teachings, supports their position.

As this is undoubtedly true, it is in this Christian adhesion to the ideas of Marx and others that, I fancy, can be foretold the eventual success of the movement. Christian Socialism will bring to Socialism the much needed Spiritual force which must be inherent in every successful movement of this kind. It will place the whole question on a higher plane, will bring to it more cultured minds, maturer judgments, higher ethical concepts, and less emotional fanaticism than the movement has heretofore attracted, although I mean no disrespect to the sincere and earnest soldiers of what I might call the Vanguard of the Socialist Army. But, above all, the appeal to Christians on the authority of their Divine Teacher Himself should prove the most effective possible argument and bring to the movement a strength which will eventually carry all before it.

It is with these hopes and expectations of success that I would point out what appears to me necessary, not so much to the success of Socialistic theories, but to insure their lasting success when they are put into practice.

It has become almost a trite saying that Thoughts are more important than actions, which is to say, actions are the result of thoughts. Thoughts precede and are the cause of actions, and the sum of our thoughts make our character. This being so, it becomes of the utmost importance that men should be taught to think rightly, that they be imbued with the highest of ideals possible, that what the Hindoos call the "Great heresy of separateness" be combatted wherever found, and the truth of the fundamental unity of man, Brotherhood, and consequent duty to our brethren be emphasized and insisted upon as the basis of true Socialism as well as true Christianity.

Socialism, I hope, means far more than a system for the better and more equitable government of a nation, by which the amelioration of the physical condition of the poorer units of that nation will be effected? That is a much to be desired result undoubtedly, but after all it is Material Socialism merely, the action or effect of Spiritual Socialism, which is equivalent to the Thought or Cause. The Soul of Socialism, without which the Body cannot exist, must be the realization in our lives of Christ's teachings of Love and Brotherhood and our consequent duty to those weaker or more unfortunate than ourselves. Science teaches us that man has evolved from lower lives. It is foolish to imagine that evolution stops there, and the only logical deduction is that he is still evolving. Ancient Scriptures teach that mankind has, hitherto, been developing Individuality, separateness, selfishness, but that his future progress lies along the lines of a conscious realization of unity, a harmonious relation with his fellows, a giving instead of receiving, and we may well believe that this may be true when we look round about us and see these ideals taking form.

Now although man is an evolving entity and by virtue of the Divine life in him, is fundamentally one with all other human entities, it does not necessarily follow that all human entities are at the same stage of growth; indeed we have only to look about us to see that it is not so. There are baby souls, child souls, adult souls and old souls, all struggling for existence in this our, so called, civilization, and as these differences are not recognized, the inevitable result of such unequal competition is obvious. An appreciation of these facts will bring with them a recognition of man's responsibility to man. His duty to his brethren. A duty which I believe Christ pointed out, but which, so far as I am aware, has not been much insisted upon in the Churches. This duty, as I understand it, is something more than the Golden Rule. It could be more clearly defined as the duty pertaining to the stage of our growth and our position in society, and should manifest as an unselfish service of the higher to the lower, of the better equipped to the less equipped right down the social scale, and of all to the Race or Nation generally. Hence in ideal National conditions, the higher a man's position, the greater would be his responsibility and his duty, the nobler and more unselfish his deeds.

The only Spiritual progress possible to any entity is by love of his fellows manifesting as Service. The giving expression of his divine nature. The sooner this is recognized by the majority of mankind, the sooner the ends for which all Socialists are working will be obtained. It is, apparently, the privilege of the Christian Churches to do this work, to lay stress on these ideals, and so help Socialism to become, not only possible, but in the truest sense of the word CHRISTIAN.

FROM VIGIL'S HOURS ARISING

(A Story in Poem)

By Edwin Brenholtz

Come, oh come, and make me many—
God gave all what God gave any.
Thus the Priest whose love Christ cherished,
Ere his body, martyred, perished.

* * *

Long the Monk in meek subjection
Prayed and thought of his defection
Wide and deep from Soul's ideal.
Wept that thoughts taught such uncleanness;
Prayed that acts hold less of meanness—
Scourged for sins, the thought and real.

Stretched his body unprotected
On the wintry cross erected
Close beside the dim-lit altar.
Groaned in anguish at flesh-shrinking—
(Could he of his Lord be thinking
When this flesh made Soul to falter!)

Long the night-time's vigil, ceaseless;
Strong the Spirit's yearning, peaceless—
Lips unconscious cease from praying.
Then in vision humbly pleading
To his Lord before him bleeding:
"Lord, these flesh-sins I'd be slaying."

Then the visioned Lord descending
Kissed a child o'er sickness tending,
(Passed in silence Monk so yearning),
Fed a Workman, poor and crippled,
Loved him with a love that trippled,
Daily wages, all his earning.

Then the visioned Christ was working
In Wealth's factory—never shirking
Dust or sweat or just rebelling —
Side by side with him the stouter
Till Love's presence slew a doubter—
Friendship true great love compelling.

Then the Monk with voice a-tremble:
"Lord, that monster doth dissemble;
Oft I've heard him doubt God's being.
Slave of flesh-lust, he, dear Master—
To thy Cause comes swift disaster
If this friendship men were seeing."

Then a harlot's room Christ entered,
Closed the door and on her centered
Looks so kindly, tones so tender,
She, a strumpet, found those other
Things grown hateful. "Come, my Brother,
Take this woman, as defender."

Thus the Christ's first words awake him—
With new pangs and terrors shake him—
On the cross so cold extended.
"Lord," cried he, "what means this vision?
Swift must I reach just decision;
Comes the dawn, and vigil ended."

In that silence and that darkness
Seen was Soul in all its starkness—
Seen as selfish all his living.
"Lord," he cried, "my life's beginning;
What do I with sins or sinning!—
Love it is I should be giving."

* * *

Conscious thus at dawn they found him;
From the cross cold hands unbound him,
Wondering most at lips so smiling.
Sure, those eyes have glimpsed Christ's heaven;
From this flesh has past the leaven
Which, in us, stirs sins, defiling!

Then the Monk, "O, Master, peerless,
Make me worthy, make me fearless—
Make me able to beseech them.
May this love for them upwelling
Teach this tongue to clearest telling
How Salvation's self can reach them."

Now those smiling lips, soft-speaking,
Dread no Inquisition's wreaking:
"Brothers, I have been mistaken;

I go hence to live by labor,
Taking each soul as my neighbor:
  Faith in penance has been shaken."

"Christ appeared, despite my scourgings—
Showed as useless all soul-purgings
  Here preventing us from others.
Shamed my being there outstretched
While the poor are much more wretched—
  Led me close to these my Brothers."

"Gave to me this great commission,
Waking men to earth's condition
  As the slave-pen of the toiler.
Showed sex-hunger as God-given,
And demands that none be driven
  To the prostitute despoiler."

* * *

Harsh the words of Hate's derision;
Few the hours for re-decision:
  "I but follow Christ my Master.
True, for me, the vision's showing;
True, that I to Man am owing
  Life's best service—else disaster."

Then this Priest with passion pleading,
With all others interceding,
  "Come, oh come, and make me many.
Unto all was all the vision;
Join with me in just decision:
  God gave all what God gave any."

"Life and Soul, to Him, all owing;
Earth, its fulness, His bestowing;
  Opportunity, His love-gift.
Look what man from man hath taken;
See the Slums—the God-forsaken—
  Have their clouds one hopeful love-rift?"

"See what man from man hath stolen;
Filched from Soul-blooms God-placed polen—
  Stunted and debased the body:
Left Starvation stalk 'mid plenty;
Fixed the Toiler's life at twenty
  Hard-tasked years—enclothed with shoddy."

"Tasked his children for our billions,
At the cost of lives by millions;
  At the cost of all their childhood.
God provideth; we distribute,
Taking nine-tenths as our tribute —
  And the joys of all the wildwood."

"We, Christ's brethren, bless the taskers;
Share the spoils, and say to askers,
  God, the poor, hath heaven given.
Spend our lives in adoration
Or attempts to shun damnation:
  I shall worship with the driven."

* * *

On that cross so cold they bound him,
As at dawn; then gathering 'round him
  Mocking, thrusting and reviling:
"Say to Christ thy last confession;
We will silence this obsession,
  Ears of poor men else beguiling."

Smote they then those lips, and slew him.
Yet great Love did so endue him
  Words of his survive forever.
Life he purposed, men are living
Day by day while Self thus giving
  Life from Slavery to dissever.

* * *

COME, OH COME, AND MAKE ME MANY—
GOD GAVE ALL WHAT GOD GAVE ANY.

Thus the Priest whose love Christ cherished,
Ere his body, martyred, perished.

CHURCH SOCIALIST LEAGUE

Rev. Bernard Iddings Bell, 500 South Kenilworth avenue, Oak Park, Chicago, has been asked to act as organizing Secretary for the Church Socialist League in America.

The Church Socialist League is a very large factor in the spread of Socialism in the Established Church of England, whose daughter, the Protestant Episcopal Church of America, is separated from her only by the fact that she is not on mother country soil. The League is limited to communicants of the Church of England (in England) and to communicants of the Protestant Episcopal Church in America.

The Editor of the **Christian Socialist** wrote Comrade Bell advising that the Socialists of the P. E. Church should join the interdenominational Christian Socialist Fellowship; but there seems to be a determination to push the Church Socialist League in America, and therefore we can do no less than wish them God's blessing unto large success.

All ministers and members of the P. E. Church who are interested in this matter should write Rev. Bell.

COMPETITION VERSUS HARMONY

By Robt. McFarlane, Tacoma

As far as north is from the south, heat from cold, light from darkness, positive from negative, right from wrong, so are the conditions which competition and harmony represent.

I place competition first, because we have it with us; I mention the more desirable last, because it is further from us; indeed, it is that condition which we all are seeking.

Harmony, undoubtedly, is the ultimate condition of all things.

Harmony, evidently was the purpose of creation, and the method used throughout every department of Nature is **Growth.**

Competition kills Growth, therefore competition kills Harmony.

Commerce was intended to develop interest among the nations, in order to establish an international charitable tolerance of customs peculiar to each, and the method which Intelligence devised to bring all nations together and make them as one has served its usefulness, so far as a factor for establishing commercial fraternity is concerned. That which was intended to be a leveller of unevenness, a dissolver of hardness, a psychological remedy for a mental malady has become a slayer of individuals, homes, communities, and corruptor of nations; it has throttled the latent powers of the mind, and forced the development of characteristics which the better traits of the mind would have kept in subjection; consequently in these days of mental resourcefulness and stintedly limited means, the struggle for bodily survival has supplanted the quality of mental motive. In other words, Competition, that which God placed at our disposal as a powerful servant, has become the master of the world.

To tone down existing monopolies which have almost swallowed competition and themselves become the Vampires of Mankind through commerce would not halt these living giants on their march of deathly slaughter.

The dissolution of that which amounts to only dissection, and can become more strongly consolidated will only leave sufficient life in it to survive, and enable it to turn on its victims with fiercer venomous vindictiveness.

NO! The Trusts to be of Real Service to mankind must be Killed Dead—"a memory for trimuphant days," and the power which must kill them, must be the power which shall pronounce the death sentence, and that power is each Man and Woman who votes the "Will of the People."

Now it is plain that All Socialists understand that Brotherhood means Brotherhood, and it is so oft-used a word in America that it has raised its head for recognition as high as that of Righteousness—anything less than Brotherhood cannot take its place, and without conscious Brotherhood we could not hope to know of each other's being. To all this is a fact, and yet where competition prevails true Brotherhood cannot be, and where Brotherhood is not Harmony cannot be, because Harmony is the outcome of Brotherhood.

Strife is not the end of creation, but a one-word definition of the "coming-into-being," and though it may be the process through which we shall enter into the full possession of our own, we must make the effort to leave this condition of Strife, Conflict, Friction, Falsehood—come out of this State of Self-Deception, and the "Truth Shall Make Us **Free.**"

Competition, then, is a means which has developed by the growth of commercial principles intended to make great the mind of man, but having become enslaved to habit, we have existed indifferent to the quality of the constituted avenues through which things have been regulated, and which have made "prisoners of the children of the Prince of Peace," and allowed the Money Fiends of the twentieth century to prostitute legitimate business, until, today, we have "a beautiful system of getting acquainted with each other," perverted to a system—constituting a large section of HELL.

The way, then, to change the present system of living is to change the present system of commerce, by saying who shall handle these matters—

The Fanatics of Finance and underminers of a nation?

Or, the conscientious, law-abiding and nation-building citizens of America?

Remember! all depends (not so much what we say and do) as upon the extent we mean it, by staying with it, **until we see it DONE.**

It's for each voter to say at the polls what HE and SHE wants done by voting to meet the **Need** of the **Times.**

RENTERS' UNION OF AMERICA

Waco, Texas., Nov. 10.—The most momentous and revolutionary gathering in the history of the South, a delegated state mass meeting of the renters of Texas, adjourned here the past week after launching the "Renters' Union of America."

The meeting was successful beyond all expectations, the daily newspapers of the state giving it front page stories under large heads. Regularly elected delegates from twenty-two of the so-called "black land" counties of the state, where over 80 per cent of the farmers are renters, were present. There was also a fraternal delegate from Oklahoma and a large number of visitors, the hall being crowded at all times during the proceedings.

A revolutionary stand was taken by the gathering, it being the first meeting in the history of the nation where land renters clearly and emphatically drew the class line that exists between landlord and renter. Previous organizations, like the Grange, Farmers' Alliance and Farmers' Union, permitted both to become members and then vainly sought to patch up the breach between the two classes. Resolutions declaring unanimously and enthusiastically against land speculation in any form, taxing of monopolized land to the limit, declaring use and occupancy of land as the only legitimate title and pledging support to only those political candidates that stood for such principles were adopted.

While the proceedings were conducted in a non-partisan manner, and representatives of all political parties were present, yet the spirit of Socialism consciously and unconsciously permeated the delegates. Among the Socialists who were present and had no little to do with laying the new organization on a foundation broad and deep were T. A. Hickey, editor of the Rebel, and E. R. Meitzen, state secretary, who were in fact the men who originated and adroitly and energetically pushed to success the idea of organizing the renters of the state and of the South, of whom there are five million all told. This is speaking of the whites, but there are also perhaps a million negro farm renters and laborers, who will also be taken in account by the new organization as soon as it gathers sufficient strength.

Owing to the many complex and perplexing questions that naturally come up in the launching of an entirely new organization, the committee on constitution was able to make only a partial report to the gathering and had to be continued after adjournment. They completed their labors, however, the following day, and the constitution and by-laws drafted by them will be submitted to referendum vote in a short time.

The proposed constitution, which will in all likelihood be adopted, has the following important points:

Condemning the bonus system, cash rents, increase in crop shares, the credit system, the holding of land for speculative purposes, renting land for more than a third in grain and a fourth in cotton; to assist members in securing and refusing to compete in places; to eschew sectarian or partisan questions, though "to establish reading clubs and learn the methods of our exploiters"; to promote co-operative farming as far as possible, realizing that the machinery needed to farm in modern style is beyond the reach of the individual renter."

Membership is limited to "all white persons over 16 years of age who are farm renters and farm laborers; provided that land owners who have no renters and cultivate their own land are eligible. No one who holds land for speculative purposes or who subrents or who rents more than a reasonable amount of land or who employs more than a reasonable amount of laborers necessary in an emergency shall be eligible.

The organization is styled "Renters' Union of America, State Division No. 1." "It shall issue charters to other state organizations as soon as the latter have as many as forty locals * * *" Each state organization, however, is guaranteed absolute control over its own affairs. "Under no pretext shall any member of the union interfere in the affairs of another state union."

The next state convention occurs at Waco, in June.

REV. R. J. CAMPBELL'S BOOKS

The present American lecture tour of Rev. R. J. Campbell, pastor of the world-famous City Temple, London, Eng., is arousing keener interest in his two most noted books:

"The New Theology" is more of a work on Sociology and the Kingdom of God from the Socialist viewpoint than on theology; Dr. Campbell's "heresies" are of rather a mild type, since he preaches salvation through Christ and is recognized by orthodox Congregationalism in England. Nevertheless, the book leaves the beaten path so far as to be unusually interesting, suggestive and well worth possessing.

"Christianity and the Social Order," though less theological in title, may seem more so in substance. It is a frank discussion, on a high plane, of the social problems of today, and tends to convert people to real Socialism and real Christianity.

These notable books, beautifully bound, may be had for $1.60 each, postpaid, or $3.00 for the two, post paid. Elegant Christmas presents for thoughtful people.

Order of the **Christian Socialist**, 5443 Drexel avenue, Chicago.

THE McNAMARAS

Mary Q. McLaughlin, Buffalo, N. Y., has composed a Marching Song of Deliverance with the title, "The McNamaras," to be used in unions, Socialist meetings and all gatherings devoted to the rescue of the McNamara Brothers from the clutches of the Steel Trust and the emancipation of all workers from their slavery and want. It is a stirring, effective song to the tune "Tramp, Tramp, Tramp, the Boys Are Marching," printed on a large, neat card, price 5c each, 2½c each in quantities. All the profits go to the McNamara Defense Fund. Order of her at room 8, Hutchingson Bldg., Buffalo, N. Y.

A GOOD LETTER

Pottsville, Pa., Nov. 14, 1911.

The Christian Socialist.

Dear Comrades—Can I get 25 copies of our November 2 issue, containing the Average American Citizen editorial? That is one of the most wonderful articles I ever read, and my only regret is that I can not order large bundles of the **Christian Socialist**. That article ought to be read by every man and woman in America.

Comrades, I often wonder whether the Cook County comrades ever realized the mistake they made when they expelled Comrade Carr; and I wonder will they ever correct that blundering mistake. Surely, we need men like Bro. Carr in this great movement, and the **Christian Socialist** fills a place that no other paper can fill. My husband and I hand out a great deal of literature, and people that will not accept any other kind take the **Christian Socialist** and, as a rule, they read it.

I was born and raised in poverty, and in my early childhood I was asking the question, why this difference in the people—why are some so poor and others rich? But no one seemed to answer the question. Fifteen years ago I embraced religion, but the church did not answer my question; and the only consolation I got was that after death the poor would have a greater chance of getting to heaven than the rich. Still, that didn't satisfy me, as it looked a little too selfish. I wanted all people to get to heaven. But, thank God, the light has come at last. Three years ago I started reading Socialist literature, and that explained the question; and now the C. S. makes it clear that the way things are going is not our kind Father's will at all, and so I say, God bless the C. S. and its staff of Christian workers. If you have not the papers asked for, use this quarter whichever way you see fit. Yours in the cause of justice,

Mrs. Amelia Bailey,
50 W. Bacon St., Pottsville, Pa.

"Fan," said George, "you know how I feel toward you. Do you reciprocate?"

"George," Fan said, with a shy glance, "does this mean annexation?"—Chicago Record-Herald.

The Short Story

THE BETTER PORTION

By Herve K. Fiske

The clock on the mantle was just striking nine as Elmer Ericson entered the little dining-room of his cozy bachelor apartments. He had been up later than usual the night before and consequently had overslept, somewhat to his chagrin, as he prided himself on his regular habits.

The morning mail lay on the stand and he began to examine it as he stifled a yawn. Presently his housekeeper, a short elderly lady, appeared in response to his ring. "Make some good strong coffee, please," he said, "I feel a little stupid this morning."

"Yes, sir, I'll have it ready in just a few minutes," she replied cheerfully, and left the room.

After looking over his letters, he picked up the morning paper and glanced carelessly over the front page with its usual record of crime, disaster and misfortune. There was a double murder, a suicide, a bank failure and a sensational divorce case.

"Nothing interesting here," he said to himself; "I wonder what the editor has to say. He gets off a good idea once in awhile—Well, now, what's this?" as his eye rested on his own name on the editorial page.

"A new phase of philanthropy has shown itself in the action of Mr. Elmer Ericson, son of the late real estate king. Mr. Ericson holds mortgages on the homes of a large number of the striking garment-makers, and it seems that for some time he has refused to receive any interest on them, and in some cases has cancelled the mortgage altogether. This may not be very good finance, but in view of the popular sympathy for the strikers in their protest against conditions we know to be unjust, we believe the public will join with us in pronouncing it a very practical form of charity."

"Well, I'll be teetotally chewed up! I wouldn't have had that made public for a fortune. I will have to face the music when Daniel Rose sees this—Hello, there's the phone!"

"Hello"—"Yes"—"Mr. Rose?"—"All right, I will be there about ten o'clock."

He found it difficult to eat very much, but drank two generous cups of coffee and then started for the office of the Rose Manufacturing Company, feeling that he was about to beard the lion in his den.

"Come into my private office," said the manufacturer abruptly as Ericson entered the room.

"Now, then, young man," when the door was closed and they were seated; "What does all this tom-foolery mean? Land knows I'm having a big enough job fighting that devilish strike and here you are, turning in and helping the scamps and hurting me, to say nothing of hurting yourself. I've got a few faithful employees working yet; but I need ten times the force I've got. I've got to have this factory running full blast inside of two weeks or I'll lose orders amounting to thousands of dollars; and your irresponsible conduct will encourage the rascals to hold out longer and chances are I'll have to give in to them now."

"I am sure I do not wish to injure anyone," replied the young man respectfully. "The poor fellows are really having a hard time of it. Of course I do not want to do anything that isn't right. I always—"

"Don't want to do anything that isn't right?" interrupted the other. "Haven't you got a right to collect your lawful interest? Is there any law that says you shall not take interest?"

"There is no civil law to that effect, but there is a higher law; and there is certainly no law to compel me to."

"A higher law? What higher law do you need than the law of your country?"

"I mean the law of God. It is written in the Bible: 'If thy brother be waxed poor and his hand fail with thee; then thou shalt uphold him: as a stranger and a sojourner shall he live with thee. Take thou no interest of him, nor increase, but fear thy God.'"

"Oh, pshaw! I never saw that in the Bible, and if it is, it doesn't apply to modern conditions. It's all right to believe the Bible, of course, but there are some things in it that aren't practical."

Ericson was rising from his chair. He was a little excited but maintained his self-control as he answered:

"When my mother lay dying a number of years ago, she called me to her bedside and with her hand on her Bible, said to me: 'My boy, this is the inspired Word of God: take it, read it prayerfully and follow its teachings and all will be well with you.'

"And, sir, I've read that old book from cover to cover and it has convinced me that the way we conduct our business affairs is contrary to the will of God. It never was intended that the wealth of the world should be so inequitably distributed as it is."

The older man shifted uneasily. The voice of conscience was troubling him, but he stifled it, saying with a sneer: "Your theories, my fine young saint, may be accepted a thousand years from now, but not by intelligent men of the twentieth century."

"My theories, as you call them, sir, may be accepted sooner than you think. The Socialist movement is gaining ground every year."

"Ah! So you are a Socialist. Then, perhaps, you will not be interested in the remainder of your inheritance."

The young man was silent.

"You know the terms of your father's will," continued the other; "You came into possession of all his real estate when you became of age. His personal property, however, was entrusted to me until you should become twenty-six years of age, at which time it is to be surrendered to you with the accruing interest; provided that, in my judgment, you have shown yourself a capable business man, handling your real estate in such a way as to prove your ability to manage larger interests. Otherwise, the entire amount, now upwards of half a million dollars, is to be spent for the erection and maintenance of a memorial hospital.

"Now I do not approve of the way you have been conducting your affairs. Your folly will result in the loss of thousands of dollars for me; but I will overlook all that for your father's sake. He placed implicit confidence in me, and I shall be true to my trust. Come now, Ericson, cut out all this foolishness and be a man, a business man. Why, there is no reason why you shouldn't be a millionaire inside of a year. Think of it, only twenty-six years old and a millionaire."

For a moment there was a wistful expression in the young man's eyes, then his face assumed a look of sternness seldom seen in one so young, a look betraying the intense struggle going on within. He was pacing the floor excitedly. Presently he turned and faced the manufacturer with the dignity of a conqueror.

"Mr. Rose, I know you will say I am a fool, but I care not for wealth. Take my inheritance and build the hospital. That is a worthy object. I did not earn the money, therefore I am not entitled to it. It would not give me happiness. I know now, as I never realized before, that my happiest hours have been spent in my studio, striving to give expression to the things that appeal to my inmost soul. While I with my brush create the artificial, I feel that I am communing with God, the Creator of the real; and if I see that the holding of property is drawing me away from Him, I will give up every dollar I possess."

Daniel Rose was a study. He had slowly risen to his feet and stood with one hand back of his ear and the other on his hip. His head was thrust forward and slightly lowered, while a dark frown rested between his angry eyes and an expression of pitying scorn hovered around his mouth. The picture stamped itself indelibly on Ericson's mind and tense though the situation was, it occurred to him that it would be a bright idea to reproduce the likeness on canvas, life-size, entitled, "Why Do the Heathen Rage?" The idea struck him so humorously

that he laughed outright. This was the last straw with the old man.

"Say, you young idiot," he blurted out; "You are the finest specimen of a jackass I ever saw. You are a fool. You are a disgrace to your father. If you had the common sense—"

But Ericson was gone; and as he walked briskly down the street he felt free and happy. He met a couple of strikers whom he recognized as ones he had helped,and as they greeted him cordially he thought he could see the light of new hope in their eyes and felt that in their faces was written a strength of character he had never seen before in any man. He noticed also that each wore a little red button on the lapel of his coat.

"God bless you, comrades," he said fervently, "I believe you are going to win."

AMOS FOR CONGRESS

Kingman, Kan., Nov. 13, 1911.

Dear Comrades—The Socialist convention held at Dodge City, Kan., Nov. 8, 1911, nominated M. L. Amos to succeed the late E. H. Madison as Congressman from the Seventh district of Kansas. The election is to be held January 9, 1912. The Socialists are going to put on a hot campaign.

Milo M. Mitchell, Secretary.

BOOKS TO READ

Order of The Christian Socialist

5443 Drexel Avenue, Chicago

SOCIALIST POST CARDS, four different kinds, "What Socialism Means," by E. E. Carr; "The Economic Foundation of Freedom," by W. W. Passage; "Socialism Necessary to Christianity," by Rev. Jas. L. Smiley, and "Frances E. Willard's Views of Socialism." 10c per dozen, 50c per hundred, assorted samples, 10c.

PROGRAM OF CHRISTIAN SOCIALISM FOR CHURCHES. An address by Rev. Edward Ellis Carr, full of good suggestions. Especially good to hand preachers and church workers. Three copies 5c, 12 for 10c, 50 for 30c, 109 for 50c.

THE TEACHINGS OF SOCIALISM. By Rev. Wm. A. Prosser. Unsurpassed propaganda leaflet. Scientific, convincing. Four large pages. Two copies, 5c, 10 for 10c, 100 for 75c, 1,000 for $6.

THE RELIGION OF LABOR and other essays, by Rev. Harvey Dee Brown, Ph. D. Besides the exquisite essay on "The Religion of Labor," this rare pamphlet contains a striking article on "The Seal of Poverty" and two excellent essays on "Spiritual Elements in the Socialist Movement." Thirty pages; 5c each, 12 for 50c, $3.00 per hundred.

THE SOCIALISM OF JESUS. By Rufus W. Weeks. A scholarly and helpful exposition of the social message of Jesus. One of the best booklets to loan or give to religious people; 45 pages; 10c each, 5 for 30c, 12 for 60c.

THE ESSENCE OF SOCIALISM, by Wm. H. Watts, containing interesting and instructive articles on "The Philosophy of Socialism," "The Economics of Socialism," "The Co-Operative Commonwealth," and "Marx's Forecast;" 10c each, 8 copies 50c, 20 copies $1.00.

THE TORCH OF LIBERTY, a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each, 3 for 50c.

WHAT'S SO AND WHAT ISN'T. By John M. Work. Answers many objections to Socialism in a vigorous, snappy way. Considered by many the most effective piece of propaganda for the price. Papers, 10c; cloth, 50c.

MEN AND MULES. By Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. More than a million copies sold. Excellent to break the ice with; 10c each, 8 copies 50c, 20 copies $1.00, 100 copies for $4.00.

Also **LIONS AND LAMBS, MONKEYS AND MONKEYETTES** and **HEADS AND HANDS,** by the same author, at the same price.

CONSTRUCTIVE PROGRAM OF SOCIALISM. By Carl D. Thompson, City Clerk of Milwaukee. A much needed book. Shows what Socialists are doing and can do in city councils, legislatures and parliaments. Only 15c. Get one sure.

PRINCIPLES OF SCIENTIFIC SOCIALISM. By Rev. Charles H. Vail. So clear, instructive, convincing that many declare it is the most useful Socialist book for the price. Paper, 25c. Cloth, $1.00.

MAUD MULLER'S MINISTRY. By Rev. James L. Smiley. A sweet, well-written story of how Maud Muller DID marry the Judge after all, and how they suffered persecution and worked together for Socialism. Well worth the money. Paper 25c.

THE GOLDEN RULE REPUBLIC NO UTOPIA, by Rev. Wm. H. Randall. A clear explanation of HOW SOCIALISM WILL WORK. 180 pages of good propaganda matter, paper, 25c, 3 copies 60c, 6 copies for $1.

EDWIN MARKHAM'S POEMS, "The Man With the Hoe and Other Poems," and "Lincoln and Other Poems." $1 per volume. Markham is by all odds the greatest Poet of the Social Passion in the World. His poems, both volumes, should be in every home. His greatest poems ought to be committed to memory.

THE CHRISTIAN SOCIALIST

Issued Weekly

PUBLISHED BY
The Co-Operative Printing Company
Address, 5443 Drexel Ave., Chicago
Telephone, Midway 2349

Subscription Price - - - One Dollar Per Year
Six months 50c. Three Months 25c.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS

Rev. W. D. P. Bliss	New York City
Rev. Wm. A. Prosser	Pittsburgh
Rev. Eliot White	New York City
Rev. J. Stitt Wilson	Berkeley, Cal.
Rev. Carl D. Thompson	Milwaukee
Mr. Harvey P. Moyer	Chicago
Mr. Geo. H. Strobell	Newark
Mr. Oscar F. Donaldson	Webster City, Iowa
Rev. Wm. A. Ward	St. Louis
Rev. Geo. Willis Cooke	Boston
Rev. Paul H. Castle	Carbondale, Ill.
Mrs. Kathryn Spiers	Richmond, Va.
Mrs. Ella Carr	Chicago

"APPEAL TO HEART"

A beautiful and enthusiastic letter of appreciation from Dr. Emma Woodrow, Hobart, Okla., ends with this:

"I love the grand 'Appeal to Reason' and I love the grand 'Appeal to Heart'—the Christian Socialist. The prophet said: 'Come let us reason together.' Christ said: 'Love one another.' Both papers are right; both stand for victory."

MINISTERS FOR STRIKERS

The Methodist Ministers of Chicago voted at their meeting of Nov. 13 a set of resolutions urging the Illinois Central Railroad officials to "treat with their striking workmen as union men" and to deal with them "upon a higher ethical basis."

The resolutions were introduced by Rev. Harry F. Ward, a Socialist, pastor of Oak Park M. E. Church. Rev. Dr. Charles Bayard Mitchell, pastor of the "wealthy and aristocratic" St. James M. E. Church, objected to the resolutions, protesting against the proposed "hasty action" (the strike has now been going on over two months and the families of strikers are suffering) because the ministers "did not have full information." Said he, "This practically amounts to us accusing the railroads of not dealing with their men on a high ethical basis."

Isn't Dr. Mitchell the loveliest innocent? The idea of implying any but the very highest ethical basis for the conduct of the Illinois Central toward its men!—or toward the people of Illinois, to whom its property has long been legally forfeited under mortgage for the money loaned to build its lines; upon which loan the highly ethical railroad has never paid the interest—much less the principal; while it owes over $7,000,000 in taxes to the State which it very ethically refuses to pay.

A PATHETIC PICTURE

The Continent (Presbyterian) presents a pathetic picture on its front page of an old, lone woman seated on a straight-backed kitchen chair at a table bare of cloth, with a simple bowl and loaf before her, bowing her frail head over thin, folded hands in silent thankfulness to God. And the leading editorial is entitled, "Thanksgiving for Faith in God."

Yes. "Though He slay me, yet will I trust Him." As the editor suggests, there is relatively too much rejoicing (on the part of church people) over mere material blessings and not enough genuine gratitude for God Himself and His Love. Too much **materialistic, animal** appreciation and not enough **spiritual,** soul recognition of the Great Spirit and His Holy Will. The Church is "carnal," and "to be carnally minded is death."

But there are scores of millions in America and hundreds of millions in "Christendom" who have neither much material nor spiritual blessing to make them grateful. **In "Christian" lands, God's poor have lost faith in God.** "The destruction of the people is their poverty." They have lost gratitude to and faith in God **because those who claim to represent God side with the rich and the great against the poor, justifying the criminal system by which the many are constantly robbed of the fruits of their toil to make the few rich. AND IN PROPORTION AS THE ROBBER RICH SUPPORT THE CHURCH, THE CHURCH IS SILENT ABOUT THE WRONGS OF THE POOR, and sniffles about "charity" instead of thundering about Justice.**

"Ye are our epistles, known and read of all men," said St. Paul. The common people get their idea of God from the church folks—and at the present rate the whole world will become atheistic before long, **on account of the injustice and ungodliness for which the church people politically and industrially stand.**

And at present the hope of saving the world to faith in God, in Christ and in the Bible lies mostly upon those Christian ministers and laymen who are preaching **SOCIAL SALVATION** out of the Bible in the name of the God of Moses and Jesus.

When the church wakes up and persistently demands that "the **meek** shall inherit the earth," instead of the cunning, unscrupulous grabbers and grafters, then the general increase of faith in God will be something for which all devout souls may well be deeply grateful.

METHODISTS AND ALL CHRISTIANS—ATTENTION

The following from the Chicago Tribune seems authentic and requires the attention of every real Christian in the Methodist church:

Bishop Hartzell and the War

Chicago, Nov. 19.—(Editor of The Tribune.)—I read with amazement in today's issue of The Tribune Bishop Hartzell's views on the Turko-Italian situation. The good bishop makes no attempt to justify an invasion, which he applauds, on any other ground than that of the advantage it will bring to missionary effort. Is not this the old nefarious principle that the end justifies the means?

It is not contended that Tripoli or the Turk furnished any casus belli. The simple fact is that a so-called Christian nation carried war with all its attending horrors into a country that was pursuing the peaceful tenor of its way, and a prelate of a Christian church sees fit to commend the action because, forsooth, prosperity and Christian civilization will some day follow in the wake of present slaughter.

But as a matter of fact the end which is to justify the means will scarcely be attained. Up to date few converts from Mohammedanism have been made by any Christian body. For many years the churches have enjoyed freedom in Egypt and have made converts from one form of Christianity to another, but utterly none from the Moslem faith. So it will be in Tripoli. But, perhaps, the bishop's pronouncement is intneded for foreign consumption and ought not to be subjected to home standards.

Fiat Justitia.

The supreme folly or extreme hypocrisy of church officials who justify the murder and robbery of wars of aggression on the specious plea that it will eventually advance Christianity is doing more to make atheists and religion haters than any thing else, except the attempts of the same class of church officials to justify the dishonesty and cruelty of Mammon's reign in business.

What shall Christianity profit if it gain the whole world by the sword and LOSE ITS OWN SOUL?

So-called Christianity may expand territorially and numerically, but what about the increasing failure of Christianity at home? In "Christian" nations **more than in "pagan" lands** atheism is increasing, immorality is spreading and deepening, the church is losing spiritual and moral power, and **the masses are treading the claims of the churches under their feet with angry contempt** AS SALT THAT HAS LOST ITS SAVOR.

There must be a REVOLT among real Christians in the Catholic and Protestant churches against **the worldly ambitions, worldly methods and worldly spirit** of the church officials.

Let every Methodist who reads this editorial

write a letter to his church paper protesting against the cold-blooded, un-Christian attitude of Bishop Hartzell concerning the robber-war in Tripoli.

Proselytes from Mohammedanism can not be won by force and fraud. The blood of their murdered relatives, the memory of the homes and valuables taken from them will rise up in their minds for generations to come to make them hate the very name "Christian" more than ever.

"Missionary work in the name of Christ" at the point of the sword or at the muzzle of cannon must be stopped or "Christianity" is doomed.

"The gates of hell shall not prevail against the church" from **without**, but **the spirit of hell within will kill the church** as dead as the long lost cults of ancient Babylon.

"SCABBING" ON THE LORD'S WORK

Greensburg, Pa., Nov. 22, 1911.

Editor **The Christian Socialist.**

Dear Comrade Carr: I have just been reading Rt. Rev. F. S. Spalding's article on "Socialism and Christianity," and wish to take up one little expression of his on page 2 near the bottom of the first column. These are his words: "Why should Socialists, and especially working men who are Socialists, and who believe so strongly in organization, be religious 'scabs'?"

I look at it this way. I do not believe it possible to be a Christian and not be a Socialist, and just the reverse; if a Socialist you are a Christian, or at least have the principles of the Christian. While the ones in the church who do not believe in Socialism and vote for capitalism are worshippers of mammon and not Christians, although they may be very, yea, very, very "good"; and I could not take part in that kind of worship. I am a **striking** Christian on that kind of worship, and will not "scab" on the Lord's job. The non-Socialist church members, or Christians, so called, are **strike-breakers, for it is impossible to serve God and mammon, and that is what they are trying to do.**

But I do not understand why so many converted ministers, even when they are asked and petitioned to stay, leave the pulpit, where I think they could do the most good. I told a minister only a couple of days ago that when the ministers had backbone enough to **stand in their pulpits and say they are for Socialism,** I would go back to the church and be one of the hardest workers. He said many people would leave the church if he did so. I asked him if he thought he would miss the mammon worshippers (hypocrites) so much as that, and if he didn't expect honest Christians to come in when he preached honest gospel. As for me, I could not "scab" on the Lord's work.

Yours for Christ's work.

Mrs. Ida H. Williams.

Greensburg, Pa.

The editor of the **Christian Socialist** fully endorses Mrs. Williams' protest against Socialist preachers leaving their pulpits, for two reasons.

1. A Socialist pastor standing calmly, sanely, sweetly for Socialism as an essential to the coming of God's kingdom "on earth" is a tremendous power for Socialism. He can reach and influence the very people that need it most; his example removes prejudice against Socialism among religious people, on the one hand, and against religion among Socialists on the other, and his example encourages other ministers and Christians to study Socialism and come out bravely for it. And so the first reason turns out to be four reasons in one.

2. Whenever a Socialist minister leaves his pulpit for another field the prejudice against and misunderstanding of Socialism is increased among religious people. "Aha," they say; "see how quickly a minister loses interest in church work and gives up his pulpit when he becomes a Socialist. There must be something essentially anti-religious or at least anti-church in the very principles of Socialism."

Of course some ministers have a distinct and unmistakable "call" to a certain work outside of or in addition to the pulpit work, and they must do it. But what we need most in America today is ministers who have the intelligence, character, tact and courage to preach Socialism in the name of Christ from the Bible right in their church pulpits.

Let the pulpits do their duty by Socialism and it will soon come.

A preacher who has struggled for weeks or months or years over the social problems before he becomes a Socialist should be very patient with his people. He can not convert them in a day. He should remember how long it took him to understand Socialism—and then how long it took him after understanding it to "screw his courage to the sticking place."

And he should not "harp" on Socialism at the expense of other phases of the Gospel until his hearers are made weary and sore. He should "rightly divide the word," giving unto each their proper meat in due season.

Oh, for patient, sane, saintly, fearless Socialist ministers who will stay with their flocks as long as possible trying to awaken and save them; and that, when persecuted in one church more than they can bear, will bravely go to another! The seed they sow will surely grow and ripen to a glorious harvest.

The Biggest Week During the Year

Receipts at the Christian Socialist Office Pass High Water Mark

ONLY FOUR WEEKS MORE OF REDUCED RATE

Get Busy, if You Want to Renew Your Subscription and get a Full Year for a New Subscriber at 50c each. Do it now.

Last week showed what the club getters of the **Christian Socialist Brigade** can do when they go at it in earnest—the largest list of annual subs. for any week during the year 1911, the biggest boost for eleven months, and one of the very biggest in the whole history of the paper.

At this rate, we can soon clear off the debt. **Did you do your part?**

There are **ONLY FOUR WEEKS MORE** in which you can get **A YEARLY SUBSCRIPTION TO THE CHRISTIAN SOCIALIST FOR 50 CENTS**—Your own renewal (no matter when you are paid to) and a new sub. both for $1.00, or any quantity of new subs. for 50c each.

THE MOST SENSIBLE CHRISTMAS PRESENT YOU COULD POSSIBLY GIVE for the price is a yearly sub. to the **CHRISTIAN SOCIALIST.** You could give a large number of six-month subs. for 25c each, and a still larger number of three-month subs. at 20 for $3.00, or 40 for $5.00.

SEND A SUB. TO ALL YOUR FRIENDS NEAR AND FAR and send them a post-card saying you have done so and asking them for **YOUR** sake—and, yes, **FOR CHRIST'S SAKE**—to read the paper carefully.

Meanwhile, get all the new subscribers you can at 50c each. Let this week beat last.

SUBSCRIPTION RATES DURING DECEMBER ONLY

For new subscribers you may have one yearly subscription to the **Christian Socialist** for 50c, or five yearlies for $2.00; one six-month sub. for 25c, or five for $1.00; and where an individual, a branch or a center wants to send the paper on trial to a large number of people, we will send twenty three-month subs for $3.00, or forty for $5.00.

Tempting Book Premiums

For **twelve yearly subscriptions** at 50c each, that is, for $6.00 and the names and addresses of twelve new yearly readers, we will send as a premium either one of the following splendid volumes: Spargo's **"Life and Times of Karl Marx"**; Mills' **"The Struggle for Existence"**; either of the three volumes of Marx's **"Capital,"** either of the two volumes of Osborne Warde's **"Ancient Lowly,"** or Hillquit's **"Socialism in Theory and Practice."** These are the very **greatest** and **best** Socialist books, and we thus place them within the reach of every man, woman, boy or girl who really wants them. Especially is it thus made **easy for a Socialist Local or Center** to obtain one or all of these great books without a cent from their treasury—only a little work, which it is their duty to do anyway.

Other Fine Offers

For five new yearly subscriptions at 50c each, $2.50, we will send Kutter's famous book, **"They Must or God in the Social Democracy,"** or Rauschenbusch's **"Christianity and the Social Crisis,"** or two of the beautiful crimson cloth bound copies of Moyer's "Songs of Socialism," or one copy of the **Songs** and one copy of **"The Golden Rule Republic No Utopia"** and **"The Religion of Labor."**

For three yearly subs. at 50c each, $1.50, we will send a cloth bound copy of the **"Songs"** and **"The Religion of Labor,"** or **"The Golden Rule Republic"** and **"The Religion of Labor"** and **"Frances E. Willard's View of Socialism."**

To Old Subscribers

To every present subscriber who, **between now and Jan. 1, 1912,** sends us $1.00, we will extend his subscription **one whole year** and send the paper a year to anyone whose name he sends. Get one new sub. at 50c and add 50c for your own extended subscription, $1.00 for the two.

Address **The Christian Socialist,** 5443 Drexel avenue, Chicago.

Let us rejoice because of the awakening of China. "The Chinese Republic" does sound good to real American ears, doesn't it? "The Yellow Peril" may be turned back upon its own rich country and become a golden blessing of example to the world. "China for the Chinese" would end the "Yellow Peril" once for all.

CHARGE ON THE PREACHERS

Every preacher and church worker in America should receive the Christian Socialist for at least three months this winter. This would convert thousands and have a tremendous effect on the campaign of 1912.

THE TIME TO DO IT IS NOW.

We have the official lists of all ministers, or can easily get them, and will send three month subs. to preachers at $3.00 for twenty, or $5.00 for forty.

There are over 100,000 preachers and priests in America and THEY WILL BE AN AWFUL POWER FOR CAPITALISM, UNLESS WE CONVERT THEM TO SOCIALISM. After they are converted they will do like Prosser, Ward, Wells, Hamilton and others. Let's get after them.

It would take thousands of dollars to send a three-months sub. to all. LET US REACH ALL WE CAN. Send your part, whether it be large or small.

WHO FOLLOWS CHRIST?

"And while the church is moving out (of the centers of population) Socialism is moving in," said Rev. Charles Stelzle at Dallas, Tex. Why did he have to say it? Because, if such is the case, Socialism has the true spirit of Jesus in it, and the church hasn't; Socialism is alive and the church is dead. When men who believe in fair play and justice and equality of opportunity and what is right—when such men can't find Christ in the church they will look for him elsewhere.—The Rebel, Hallettsville, Tex.

"I want to be a pirate when I grow up, Uncle Bob."

"Well, I understand there's money in it. What do you want to pirate, books or plays?"—Louisville Courier-Journal.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, 3452 Giles Ave., St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

VOLUNTEERS WANTED

There are many Socialist ministers who ought to assist us in this campaign from whom we have not heard. Surely any preacher who believes in Socialism can preach at least one sermon along this line during the course of the winter. Comrades, if I had a church and could not mention Socialism once without being "fired," I would not wait to be fired; I would resign forthwith. I would rather dig ditches and declare the whole truth than I would to hold the biggest church in America and have my sermons censored. If you Christian Socialist preachers agree to this sentiment, speak out like prophets and make the land ring with the glorious message, and if you are going to speak out this winter, send a line to the General Secretary of the Fellowship. We want to know to just what extent this message is going to be delivered this winter. Sit down today and notify us at No. 10 Ghio building, St. Louis, how many sermons or lectures you will undertake to give on this subject. W. A. Ward.

LECTURE CAMPAIGN

Among those who have lined up for service in this campaign since the first list was published are S. W. Motley, Twin Falls, Idaho; Aaron Noll, Montgomery, Pa.; John M. Jackson, San Francisco, and Edward M. Duff, Buffalo.

* * *

CHRISTIAN SOCIALISM SPREADING

There has never been a time in the history of the Socialist Movement in this country when there was as wide an interest among Christians as there is today. Thousands of ministers are with us and can not preach without introducing Socialism into their sermons. Inquiries are coming in from all over the country. The awakening which these inquiries indicate is fairly represented in the following words which I quote from a letter from the Rev. Herbert Stanley of Washington: "The moral struggle I have been going through and the social struggle of the people I have witnessed has led me to the altar of Socialism and there I pause for a reconsecration of my life to God's service in the attempt to uplift God's poor and unfortunate."

* * *

FELLOWSHIP NEWS

San Francisco has a milion dollar Y. M. C. A. It is one of the monuments of Capitalism, maintained largely at a great expense by very rich men. When the General Secretary of the Fellowship was in San Francisco, arrangements were made for him to lecture in the large auditorium of this beautiful structure.

A large crowd gathered, and the meeting was a great success from the standpoint of speaker and audience, but the aristocratic secretary of the institution was offended and chagrined, as he stated in his Bible class afterwards. It seems this capitalistic secretary thought that because the speaker was a **Christian Socialist** he was a very mild sort of a Socialist, whose message would please the working class without offending the capitalist class. He did not know the **Christian Socialist.**

After this incident the Y. M. C. A. directors refused to allow any Socialist or labor speaker to talk from their platform. But the sentiment among the working class was growing so strong against them on account of this that they finally consented to have J. Stitt Wilson, who became so conspicuous a figure and so generally popular after his election as mayor of Berkeley, speak again in their exclusive auditorium. To the discomfiture of their secretary, the revolutionary message again rang out from the lips of Wilson.

J. W. Wells, District Secretary, San Francisco, continues his activity in his section of California. He is now lecturing under the management of the party.

Edward M. Duff of Buffalo recently gave a lecture under the auspices of Local Buffalo. Comrade Duff will lecture on December 13 before the men's club of the Church of the Essential, Buffalo.

The Baltimore Center of the Fellowship has adopted the Lecture Course plan as the chief feature of its work this winter.

The St. Louis Center expects to hold an institute in Carondelet, a section of the city settled almost entirely by the working class.

Newcastle, Pa., Center is arranging for a lecture to be given by Comrade William A. Prosser of Pittsburg.

District Secretary B. A. Hills of Mount Pleasant, Michigan, is doing splendid work. He is lecturing regularly for certain party Locals, and expects to make a few short trips out into the state. Parties in Michigan lectures should write Comrade Hills. He is a minister and an able speaker. He will speak for churches or locals, and will handle any phase of the subject that is wanted. W. A. Ward.

WOODROW'S DATES

Those desiring lectures from Rev. Thos. W. Woodrow may address him en route as follows:
Okmulgee, Okla., Nov. 29-Dec. 3.
Stillwater, Okla.—Dec. 5-10.
Scipio, Okla.—Dec. 12-17.
Permanent address, Hobart, Okla.

FOR YOUNG CRUSADERS

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

AUNT KATHRYN

We are very happy to present to the Young Crusaders and all the other friends who have learned to love her during the past year the pleasing features of "Aunt Kathryn." At the same time we have

the sorrowful statement to make that "Aunt Kathryn" (with some of her children) is now quarantined at the home in Richmond, Va., on account of scarlet fever; and she may not be able to furnish matter for this column for several weeks. Let us hope for the best. Every Crusader should pray earnestly that Aunt Kathryn and her children may quickly be well. And, "a hint to the wise," there can be no doubt that a kind and affectionate letter to "Aunt Kathryn" from any Young Crusader, or the parent of one, who really feels like writing, would wonderfully cheer "Aunt Kathryn's" heart during this sad trial.—Editor of the **Christian Socialist.**

A SONG OF THANKSGIVING

This day for thanks to God on high,
Borne upward through the chilly air,
Here, underneath November's sky,
The eighty millions kneel in prayer!
For all we lose, for all we gain,
For all we scorn and all we prize,
Accept, O God, our humble, vain,
But not unworthy sacrifice!

The ancient order still endures;
The strong are strong, the weak are spent,
And still, as if the act were Yours,
Wrong sits enthroned, omnipotent;
One sins, and thousands must atone;
The thief is in his high estate;
Who asks for bread receives a stone,
And lips of love speak words of hate.

And yet we thank thee, Lord, because
Of that immutable decree
Which shaped the universal laws
And whispered to man's soul:
"Be Free!"

Because Thou gavest him the will
To fight until his latest breath,
To suffer and to bear, until
Hope's smile enwreathes the lips of death.

So, for the power that wings our feet,
Throughout the chaos and the night,
And for the heart that in defeat
Beats only to renew the fight;
For the new chance to try again,
The onward flag, the steady ranks,
Accept, O God, our humble vain,
But not unworthy, meed of thanks!

—Selected.

ATTENTION! CRUSADERS!

The above poem, whose author I do not know, in my opinion deserves high rank among the metrical contributions exhibiting the spirit of the new age which is dawning upon the world. I hope every Crusader who is old enough to understand and appreciate the lines, will preserve a copy of them. To every follower of Him who, from the sorest apparent defeat in all history, wrung the most glorious and eternal victory, the sentiment is one that stirs the deeps of the heart. Who can rejoice, and praise God, in these days, for material blessings, when thousands and thousands are famished and half-clad? But "for the new chance to try again," for comrades true and faithful in the struggle to right all wrongs—for these, who can be thankful enough?

* * *

THE BETTER PRAYER

I thank thee, Lord, for strength of arm to win my bread,
And that beyond my need is meat for friend unfed;
I thank thee much for bread to live,
I thank thee more for bread to give.

I thank thee, Lord, for snug-thatched roof in cold and storm,
And that beyond my need is room for friend forlorn;
I thank thee much for place to rest,
But more for shelter for my guest.

I thank thee, Lord, for lavish love on me bestowed,
Enough to share with loveless friend to ease his load;
Thy love to me I ill could spare,
But dearer is Thy love I share.

—Robert Davis.

* * *

"A PATIENT WAITER IS NO LOSER!"

Seabrook, Texas, Sept. 16, 1911.

Dear Aunt Kathryn:—I thought I would write you a few lines. I sure enjoy reading the Young Crusaders' page. Have you got your pictures yet? I am waiting for one of your pictures. Papa takes the **Christian Socialist** and the Appeal to Reason. I go to school. I am in the sixth grade. My birthday is the sixteenth of March, and I will be fourteen. I have received a letter from one little Socialist girl, and I was glad to get it. I will be glad to get a letter from any one of the Young Crusaders. We have budded nearly 3,000 orange trees and have quite a few yet to bud. I have got a colt that papa gave to me. Papa has got two old horses and two young colts.

Your little Socialist friend,
Doris Wiltsie.

I have answered this letter personally, but print it also as of general interest, and to say that while I have not been able to secure such a post card picture as I wanted, I have gotten a picture that I am sending to all who have written me, as fast as I can get time to accompany the picture with a note. So if any one does not get their's between now and Christmas, please let me know. I hope that the picture and notes will call forth a good, bright, newsy lot of letters from our Young Crusaders, many of whom I trust are beginning to put on their thinking caps to study out ways in which they may be real, live, active "Soldiers of the Common Good."

Aunt Kathryn.

THE BELLE ISLERS. By Richard Brinsley Newman. A novel of rare wit, satire, wisdom and force. Supposed to be written of the inhabitants of a small town by the 15-year-old son of the minister. It is a rich portrayal of the world in miniature under capitalism, showing how business, politics, religion and social life are affected. You will enjoy its keen shafts, its boyish freshness and originality; $1.60.

* * *

Another Comrade of Texas cheers us, J. M. Glover, who after seeing a copy of the C. S. with our Special Offer sent eight subs. We give this comrade a cordial welcome among our workers.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR DEC. 10, 1911
Nehemiah and His Enemies.—Neh. 6

Golden Text: Psalm 27:1—The Lord is the strength of my life; of whom shall I be afraid.

There are two very important matters connected with the administration of Nehemiah that should be carefully noted by every Biblical student. They are not suggested by the International Sunday School Lessons, but they are a vital part of the events we are studying. These things concern the Jews themselves and one of them occurred sometime during the erection of the wall and the other at its completion.

Interest and Slavery

The first of these is the very vital relation between interest and slavery brought out in the fifth chapter. Here we catch a glimpse of the process of enslaving the people. The common people of the settlement at Jerusalem, being less protected from the common enemies about them, were more easily preyed upon than the others. Through one circumstance and another they were constantly in dire need. They had no other recourse to satisfy their demands than to borrow from their well-to-do brethren. These "brethren" demanded interest for the loan of money and grain. The "people" pressed by physical need on the one hand and the demand of the owners of what they needed, on the other, had to yield to the inevitable. To get money to pay taxes and grain to live the **people were compelled** to mortgage their fields, vineyards and homes; and sell themselves, their sons and daughters into slavery. According to verse 5, this was the actual condition of the people; for it says, "Our flesh is as the flesh of our brethren, our children as their children, and, lo! we bring into bondage our sons and our daughters to be servants; **neither is it in our power to help it, for other men have our fields and vineyards.**"

The kind of interest charged was not illegal, extortionate, or compound as some commentators would have us believe. The word used, **nasha,** means an exaction; and its synonym, **nashad,** means to bite off or exact something for anything loaned. This practice Moses, Isaiah, Nehemiah, the whole Mosaic dispensation condemned; and Jesus and the Christian Church, down to within about 300 years ago, condemned it on the ground that interest was robbery and always resulted in the enslavement of the people. Wherever and whenever interest has been practiced there human slavery has existed. There is no justification in Scripture, nor in reason, nor in the principle of justice for the exacting of interest of any kind or degree for anything loaned to a fellow man.

Nehemiah, on discovering that the taking of interest was practiced by the ruling Jews, demanded its immediate abolition. He got up a great popular assembly against the exploiters, and backed by public sentiment and the laws of God, he demanded that the thieves should forthwith cease to exact usury and "restore to the people, even this day, their fields, their vineyards, their olive-yards and their houses, also the hundredth part of the money, and of the grain, the new wine and the oil that ye **exact** of them." This was getting back stolen property with a vengeance. And, under the pressure of the circumstances. the human sharks yielded to the demand and restored the exploited goods to the people. History repeats itself. Popular demand, united action on the part of the robbed is the only method to compel the robbers to restore the stolen goods in their possession

Dedication of the Wall

The second event referred to above is the dedication of the wall. When it was completed the people held a jubilation and religiously dedicated the wall. The completion of the wall was the most significant event in their history since their return. It meant their economic independence and physical safety. It meant more. It meant time and opportunity to devote themselves to the building of the temple, the establishment of religious services and educational matters. The Mason statesman made possible the prophet, priest and schoolmaster. It is little wonder that Nehemiah and the people signalized the completion of the stone wall, celebrated their economic salvation with a prolonged and lavish service. (Nehemiah 12.)

The Opposition

Like every leader of the people toward economic security, Nehemiah had troubles galore. In undertaking to build the wall he had to secure royal consent, gather materials for the job, unite the people and direct the work. This was no small task. His greatest trouble, perhaps, was the opposition he met with from the predatory foes without.

First, they regarded it as a joke. They knew it was a tremendous task for any man to undertake and regarded it with disdain.

Failing to laugh the people and Nehemiah into inactivity and submission they tried force. Nehemiah met force with force. He organized the workers into military squads and armed them with swords as well as with trowel and hammer, and charged them to remember they were working and fighting for "their brethren, sons, daughters, wives and firesides."

Failing in scorn and force, they tried deception, bribery and fraud. They first tried to entice Nehemiah out of the walled city into counsel with them only to kill him. Failing again, they lied about him, saying he was building the wall for the purpose of revolt against Artaxerxes and to install himself as king in Jerusalem. Again failing of their design, they hired one of his own countrymen—there seems to be traitors among all peoples and in all causes—to entice him into the inner courts of the temple and there to kill him. Nehemiah escaped all their machinations and overcame all opposition and finished the wall. It was only when the wall was finished and all hope gone of either preventing its erection or destroying it and Nehemiah, "did it come to pass that all our enemies and the nations that were about us feared and were cast down in their own eyes; for they perceived that this work was wrought of our God."

The Reason

Why did these petty kingdoms about Jerusalem oppose Nehemiah and his people in building their wall and go to the extreme of using ridicule, force, deception, lies, bribery and treason to make their efforts effective? Was Nehemiah and his people a menace to their independence? Was there race or religious antagonism? Was there mutual hatred? No; neither one nor all of these things was the rock-bottom reason for the cunning and united opposition. **It was purely economic.** In the second chapter and the tenth verse it is said that the opposition "was exceedingly grieved because there was come to Jerusalem a man to seek the welfare of the children of Israel." Why were they "grieved and cast down"? Because they saw that the protection of the Jews meant the end of their exploitation. They would henceforth be compelled to work for their living or get it from some other quarter or starve. They could no longer live on the labors of the Jews. They had passed from a defenseless and helpless horde to a defended and united people. The wall meant the end of economic exploitation by Sanballat and his predatory band. The Jews rejoiced, the enemies were mad. Little wonder!

What a vivid picture of the present hour! The history of the past is reproduced in the present. Nature is true to herself everywhere, for the same seeds planted among the Jews in 450 B. C. produced the same harvest as they do planted among Anglo-Saxons 1900 A. D. The exploiters of the defenseless workers despise a man who comes, like Nehemiah, to work for the economic salvation of the people. If he be a layman he is a crank and a demagogue. If he is a minister he is a fanatic and a fool. If he happens to be a man of position and wealth he is "beside himself." And if he be one of the toilers he is selfish and covetous.

If the man be of the Nehemiah type and his mission be the complete emancipation of the workers he and his mission are first held up to ridicule and pronounced impracticable. If that does not suffice force, yes, force, economic force is brought into play before which few men are able to stand. Boycott, blacklist and discharge are the weapons used to beat him into inactivity and submission. And if that does not succeed then lies, defamation, trickery, bribes and all the cunning of hell are tried to entrap and murder him. There is no evil that Greed can devise that is not used to silence the man and movement that has for its end the economic independence of the exploited of earth. It is only when full emancipation shall have been accomplished that the workers and leaders can expect respite from the cruel harassings of the owners of the earth. They will not submit to the ownership and control of the earth by the people until it becomes an actual fact.

But now, as in the long ago, the wall will be built, the emancipation will come. The workers are to be free and independent and masters of the world. Ridicule, force, lies, fraud and bribes retard the progress, but can never defeat the final consummation.

A WOMAN'S PLACE

Robert H. Howe has written an instructive pamphlet of twenty-four pages, upon the above-named topic, which is amazingly comprehensive for a booklet so brief. He traces the evolution of woman from prehistoric times to the present, marking the various changes in her social status and their causes, and showing that the present position of woman, thrust out of her home into the world of industrial and commercial struggle, requires that she take her place by the side of man as a responsible factor of political life. (Charles H. Kerr & Co., Chicago. 5c.)

TO MAKE CONVERTS

Send twenty three-month subs. for the Christian Socialist for $3.00 to a list of names of your own choosing, or forty for $5.00. If you can not afford it yourself, get other comrades to help you. THIS IS THE BEST WAY FOR YOU TO DO SYSTEMATIC PROPAGANDA.

THE SIGN OF THE SON OF MAN IN HEAVEN

The most startling and the most convincing booklet ever published on prophesy and the social crisis. It is written from the standpoint of "the materialistic conception of prophesy," and is just the thing to wake up your Christian friends. Try a few copies and watch the results. One copy, 15 cents; two copies, 25 cents. Stamps not accepted. Send all orders to H. K. Edens, Russellville, Ala.

QUERIES ABOUT AUTHORS

What does Anthony Hope?
To Marietta Holley.
What happens when John Kendrick Bangs?
Samuel Smiles.
When is Marian Evans Cross?
When William Dean Howells.
When did Thomas Buchanan Read?
Just after Winthrop Mackworth Praed.
Why was Rider Haggard?
Because he let Rose Terry Cooke.
Why is Sarah Grand?
To make Andrew Marvel.
How long will Samuel Lover?
Until Justin Winsor.

—The Bookman.

English Waiter—Which side of the table do you wish to sit on, sir?
American Guest—I prefer to sit on a chair—Tit-Bits.